



Frequently Asked Questions on Manhaj : Part 7

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

11. What is the breeding ground for khurooj (rebellion)?

The beginning point of the physical khurooj (rebellion) is actually at the theoretical and doctrinal level. Shaikh al-Albaani explains that **“Khurooj is of two types: a) the khurooj in thought and ideology (al-khurooj al-fikri), and this is the most dangerous and b) the physical khurooj which follows on from the first...”** (Refer to Kaifa Nu’aaliju Waaqi’unaa al-Aleem, of Abu Lawz). Hence, those books which, at the doctrinal and theoretical level, sow the seeds for khurooj – like those of Sayyid Qutb, Mawdudi, Mohammad Qutb, Mohammad Suroor, Safar al-Hawali, Salman al-Awdah – and many others, they are dangerous and should be destroyed and banished. It is for this reason also, that when Imaam al-Albaani, read “Dhaahirat ul-Irjaa” which was thought out and written by the Think Tank of Aal Qutb, in order to entice clear and sincere Salafis into the fold of Qutubism, that he labeled the likes of these people (al-Hawali, al-Awdah, al-Qarnee etc.) as “The Khawaarij of the Era”. This is because, the clear framework for a physical khurooj, was evidently present in the writings and lectures of these people.

The thoughts and ideas of Qutb (of extremism in takfir and haakimiyyah and insignificance to the affairs of Shirk) and those of Hassan al-Bannaa (of total insignificance to major Shirk and Innovation) and of Mawdudi (of extremism in Haakimiyyah and bloody revolutions) and then the transmission of these thoughts through the activities, writings and lectures of the Puppets of Aal Qutb (Safar al-Hawali, Salman al-Awdah, al-Qarnee, al-‘Umar and others) have created this great imbalance in the da’wah, which has in fact led the Ummah up the wrong road. The only beneficiaries of these types of doctrines are the Infidels themselves, who thrive upon the instability and discord in the Muslim countries, and who but incite it, so that

their own plots and agendas, can be more readily realised. Termination of the da'wah (and we mean here the da'wah upon the manhaj of the Salaf, not the da'wah of Qutubiyyah or Surooriyyah, the activist da'wah), and preventing the da'wah from maturing (in the sense that the populace in general is guided towards the Book and the Sunnah and to Tawheed and the correct Prophetic Methodology), by way of internal discord is only of benefit to the Infidels. Algeria is the perfect example. If the activists of Algeria had listened to the advice of the Imaams of the Sunnah of our times (and then presented it out of sincerity of purpose to the people at large, instead of concealing it), then perhaps there might have been great advancement by today. But when the people try to replace the ruler, or the whole government, by ways and means the Sharee'ah does not sanction, then there is no barakah in that, and great calamities follow.

Shaikh Ibn Uthaimeen said, "Then these matters (outlined above, concerning ruling by other than what Allaah has revealed) do not mean that when we make takfir of someone that it is (automatically) obligatory to rebel against him, since great evils result from this rebellion – more so than (what results) from remaining silent. We are not able right now to give examples of this from what has occurred within the Ummah, the Arab and Non-Arab (part of it). But when we have verified the correctness of rebellion against this person from the Sharee'ah perspective, then it is vital that preparations be made (in terms of physical strength) such that the strength attained is equivalent to that of the ruler or more than that. But as for the people rebelling with knives and spears while the ruler has tanks and bombs and what is similar to that, then this is but stupidity without doubt, and it is also in opposition to the Sharee'ah." (22/03/1420H, taped discussion with Shaikh Abul-Hasan al-Misri).

Stated al-Hasan al-Basri, "Know – may Allaah pardon you – that the tyranny of the kings is a retribution (niqmah) from among the retributions of Allaah the Most High. And Allaah's retributions are not to be faced with the sword, but they are to be faced with taqwaa and are repelled with supplication and repentance, remorse (ḥinaabah) and abstention from sins. Verily, when the punishments of Allaah are met with the sword, are more severe. And Maalik bin Deenaar narrated to me that al-Hajjaaj (Ibn Yoosuf) used to say, "Know that every time you commit a sin Allaah will bring about a punishment from the direction of your ruler (sultaan)". And I have I have also been told that a person said to al-Hajjaaj, "Do you do such and such with the Ummah of Muhammad (sallallaahu alaihi wasallam)?" So he replied, "For the reason that I am the punishment of Allaah upon the people of Iraaq, when they innovated into their religion whatever they innovated, and when they abandoned the commands of the their Prophet – alaihis salaam – whatever they abandoned." (Adaab Hasan al-Basri, of Ibn al-Jawzee, pp.119-120, by way of Mu'aamalat ul-Hukkaam, of Abdus-Salaam al-Burjis).

And these foreign methodologies like Qutubism, Bannaawism, Suroorism, Turaathism, are all concerned with political affairs and the issues of rule and rulership – and over time, they lead to a general climate, in which the exaggerated concepts of takfir and haakimiyyah, start to develop and start to spread, leading to the maturing of

these thoughts in the mind of people, until, full blown Kharijism begins to manifest itself, in small pockets, in different parts of the Ummah. And this is exemplified by the emergence of assassinations, coups, bombings, and the use of deceit and treachery, in order to eradicate evil and this is also exemplified by the emergence of the accusations against the scholars that they are “the paid men of the religion” and “puppets” and the likes, for this the beginning of the separation of the Ummah from its scholars, such that the Activists can lead the people to the desired [doomed] goal. What leads to further confusion is that many of those people who are put to trial with aspects of these ideologies state “we do not believe in rebellion and nor do we call to it”, but this is how Satan has deceived them.

For the innovations (in manhaj) that they are upon will actually lead them and the general populace closer to a physical khurooj. And as was alluded to earlier, innovations begin as something small, with a person never conceiving or believing what will be the end result of this innovation. And the greatest of examples of that is that of those people who Abdullaah Ibn Mas’ood admonished, those who were outside the mosque performing dhikr by counting stones, while sat in circles. They entered into an innovation in worship. Later, they were found dead at Nahrawaan, having fought alongside the Khawaarij against other Muslims. Many of the scholars of Ahl us-Sunnah have used this incident to illustrate the effects of innovation upon its people, and the despicable state and end result it leads them to. And as for those in our times, who have become obsessed with the issues of takfir of the rulers, and haakimiyyah and political work and so on – having innovated into the manhaj many affairs, for the realization of their goals, then by Allaah, they do not realize, how they will be tossed and turned in every direction, till they find it is too late, and end up destroying themselves, or destroying others by preaching destructive innovatory orientations to them.

Abu Abdul-Bari’ Abdul-Hamid bin Ahmad al-‘Arabi in ‘Baree us-Saham’ in refutation of the Qutubi, ‘Adnan Ar’oor, said, “And if you are ignorant of the Qutubiyyah – and I do not think that is the case – then come with me that I may give you a small glimpse of them, and this is in reference to the Algerian Qutubis, and the people of Makkah are most familiar with its streets (i.e. the residents of a place are better aware of its people). This astray sect (the Qutubiyyah) appeared in the 80s having been influenced by the tafsir ‘az-Zilal’ which was in those days a revered and precious book– and it has never stopped being so – which competed with the likes of at-Tabari and Ibn Kathir. A specific and very open type of propaganda was made for this book and it was subsequently sold in all the bookshops and was featured in all the national exhibitions until any student who did not have it in his house was not worth anything.

Then after the youth had been filled with the decadence of Sayyid Qutb, existing in his ‘Zilal’ and all of his other writings, the symptoms of disease began to appear from them, bit by bit. They then began to cluster themselves together and this in their view, was their preparation for withdrawing from the society. After this, they abandoned the mosques and performing prayer behind the imaams, those whom they called “imaams

of the state” (hukoomiyyeen), because they were innovators – according to their reasoning – and because they are the imaams who have been arranged by the CCB.

All of this was from the gradual deception of Shaytaan that he may make them fall into that which is even greater and more serious. And hardly months, or a few years had passed until the disease became fully blown and they began to perform takfir of the rulers and anyone attached to them. This disease became rooted in them more and more until it reached its climax, and then they performed takfir of the whole society and anyone found within it.

Then I debated with some of them, amongst those who were in my town and I made clear to them the danger of this ideology, that it only serves the interests of the enemies of this religion. And that this ideology makes the unsuspecting youth to clash with the ruler and as such the objectives of the Jews and Christians are realised, in attacking the Islamic da’wah in its very own lands before it has fully matured. And the greatest evidence of this is what has actually happened [in Algeria]. I then directed them to the books of Shaik ul-Islaam Ibn Taymiyyah, his student, Ibn al-Qayyim and all the books of the Salaf. And then they adopted the truth, recanting from their misguidance, and all of this was due to the benevolence of my Lord and praise be to Allaah through whom righteous deeds are completed. And this sect, the Qutubiyyah, has not ceased to remain upon its thought until now, showing loyalty to whoever agrees with it and showing enmity, performing takfir of and murdering – when they are capable of murdering -whoever does not agree with them. And they were at the forefront of the warring factions (jamaa’aat) in Algeria.” End of his words.